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HISTORY OF THE PARISH

OF

ST. JOHN THE EVANGELIST

Pawling, Dutchess County, N. Y.

AND THE

MISSION CHURCH OF

ST. CHARLES BORROMEO

DOVER PLAINS,

Dutchess County, N. Y.

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THE Rev. George T. Donlin, pastor of the Church of St. John the Evangelist, Pawling, Dutchess county, N. Y., and of the Branch Mission Church of St. Charles Borromeo, at Dover Plains, only thirteen miles away, has prepared this little volume for presentation on this glad Christmastide to the members of his congregation and to the friends and benefactors of his churches. To all he extends the happy courtesies of the season and to all he wishes long life and prosperity and the fullest measure of the Almighty's bounty. This little pamphlet, written by Father Donlin, tells the history of the creation and the growth of the parish of St. John's and, incidentally, as a matter of course, narrates the progress of Pawling and the expansion of Dover Plains. Father Donlin trusts that those who secure a copy of this pamphlet will treasure it as among their most sacred possessions. Surely, there is nothing greater than the record of a good work done in perpetuation of the truths established on earth by the Redeemer of men. And surely, there could be no better time to present a record of this achievement to the faithful than the present, when the bells in every belfry are pealing forth the glad news that Christ has been born, that the Saviour of mankind has come to earth to preach the gospel of His Father, "Peace on earth to men of good will."



Photo by Fredricks, N. Y.

Rev. George T. Donlin,

Rector of the Church of St. John the Evangelist, Pawling, N. Y.

Fifty Years Ago Catholicity Dawned in Pawling and Dover Plains.

THE towns of Dover and Pawling, wherein the kindly light of Catholicity began to dawn some fifty years ago, are favorably located in the southeastern part of Dutchess county. They are bounded on the north by Amenia, on the south by Putnam county, on the east by Connecticut, and on the west by Beekman. Between mountainous hills or ranges flanking the eastern and western borders of the townships respectively lie well cultivated fields in a broad and fertile valley, some four hundred feet above the sea level. In this beautiful valley may be seen thrifty farms owned and looked after by an industrious and hospitable people, as well as the villages of Pawling and Dover Plains. Through the valley flow rapid streams of river and brook water. The whole surrounding country, as a matter of fact, abounds in wild, romantic scenery, that contributes much to make it picturesque and inviting as a summer and health resort, principally because of its high altitude.

As far back as the early spring of 1848 there occurred an event almost simultaneously in the towns or villages of Dover Plains and Pawling, of great importance, affecting the Catholic Church in those sections. Men of experience usually candidly admit in friendly conversation that wherever the Church of the Apostles, the Church of Ages, has held sway, the precepts of her wise and salutary teachings have been a factor indeed, both potential and influential for the moral, religious and intellectual good of all classes of people. In the region covered by the churches of St. John the Evangelist and St. Charles Borromeo, much has been done and great good has been accomplished, yet it cannot be

said that the people were affluent. Quite the reverse has been the case. Still, out of their little they gave much, and the grand parish of St. John's is to-day the result—a monument for all time to the steadfast faith of the Catholic. When we come to speak of the early days of the parish we are lost for data, but Mr. Fergus Fay, an esteemed citizen and a man of much faith, has, from the resources of his memory, supplied a great deal of information for which the Church is grateful.



Church of St. John the Evangelist, Pawling, N. Y.

French Catholic Priest the First to Officiate in the Parish of Pawling

THE first priest to visit Pawling was of French-Canadian birth, by name Cheveon or Cheveau, about the year 1848, when the Harlem road was completed between Chatham and New York. The good father was described as about forty years of age, agreeable and serviceable to every one approaching him. In conversation and when preaching Father Cheveon lisped, a circumstance that bespoke his nationality. Dressed in clothing of clerical cut and coloring, the good man's office was easily distinguished from that of others. So it happened when he visited Pawling bulletins were posted announcing the coming of a missionary priest for the first time for the following Sunday. Catholics from far and near received the announcement with joy and began immediately to prepare properly for his coming, to hear him preach the Word of God, to see him administer the Sacraments and offer the Holy Sacrifice in Pawling. Certainly, the coming of the shepherd among the fold was, indeed, a comfort to the pioneers of those early days, who were holding firm the faith. The place of worship selected for the religious exercises was known in those days as the Le Grande Hall Hotel sheds, on the site of the Excelsior Market, then opposite the old railroad depot. Prior to that time and at long intervals Catholics for miles about had been compelled to go afoot to Danbury, a journey both ways of thirty-two miles, to hear mass. When, however, Archbishop Hughes, aptly named "The Lion of the Fold," had taken in charge the diocesan administration of affairs for the States of New York and New Jersey, the villages of Pawling and Dover Plains were, comparatively speaking, of little account. As it was, souls were found to be

looked after here as in other parts of the country. With no church in either of the missions to assemble the faithful,the sturdy people of that abiding day were compelled from their limited means to



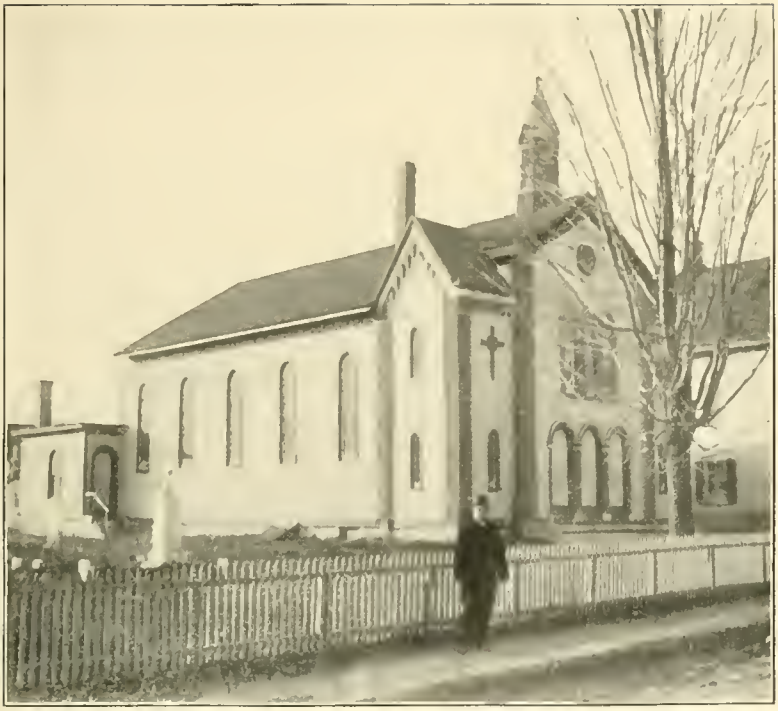
St. John's Rectory, Pawling, N. Y.

have recourse to barns, sheds and dwelling houses to hear Mass. Still they, their children and their children's children, have by trials and many privations proved themselves equal to the task of keeping alive and spreading the faith for God's greater glory and their own spiritual welfare. Owing to the dearth of priests at that time in this and other sections of the country Catholicity was somewhat impeded in its advancement, because few, indeed, were found to co-operate with the head of the diocese and attend regularly the religious wants and views of the people. Dismayed in no way whatever by the seeming delay in recruiting the priesthood at home or from abroad, the prayers of the people were at length heard—a fact that finally ended in general satisfaction. With regard to the advent of the first priest in Dover Plains, the information is more definite than that touching Father Cheveon's coming to Pawling.

Father Riordan's First Mass in Dover Plains Celebrated in a Barn

THERE appeared in the month of June, 1854, in the upper end of the mission, Dover Plains, the aged form of the good priest, Father Riordan, who had succeeded Father Duffy, the founder of the first Catholic Church in Poughkeepsie, and who was also pastor of all Dutchess county. Coming to Dover Plains in 1854, Father Riordan celebrated Holy Mass for the first time in a barn belonging to Calvin Cutler. This site has since been used as the Catholic cemetery.

How strange that the places in both Dover Plains and Pawling where Mass was said first should ultimately become the resting place of those who died in the faith! The few now living who attended the early religious exercises well remember and to-day talk of the hardships they there and then encountered. From then on to the present time the growth of Catholicity has been great and creditable to the good people in this part of the country, bordering on Connecticut. The Church has grown to great proportions here and become in that time a power of merit to allay the evils of ignorance, hatred and intolerance. The evidence of that statement no one in truth can deny. Still the history of opposition to the Church's growth and progress uplifts itself everywhere from the very beginning. Even from the days of Herod and cruel Nero down to the present time, everywhere indeed, with rare exceptions only, in some way or other opposition has seemed to be the lot of the Catholic Church. Wherever the sublime Church has raised her voice to proclaim the teachings of her holy Founder, the fatherhood of God and the brotherhood of man, men have arisen to oppose her.



Branch Mission Church of St. Charles Borromeo,
Dover Plains, N. Y.

Catholics Persevered in Building up Their Mission Churches.

BY the sturdy efforts of the good old people of the bygone missionary days their work has indeed been blessed by God. "By their fruits you shall know them," said Our Saviour, for the priest, like Aaron of old, is chosen from among men to guide and lead them to God. Being of the people then, he is pleading for them by sacrifice. In joy or sorrow he is ever found standing by them. Gathered together, as intended by the Good Shepherd, there should be but one fold, under one shepherd, that all might dwell in harmony, worshipping at the same shrine, the real presence of Christ, Our Saviour, our God and Father of all.

Fifty years back, as stated, Catholics in these parts, as in other Catholic missions, were widely separated and at most not very numerous. They were poorly provided, for they had acquired the little they had after much labor and fatigue. Still their method of perserverance in building the mission churches here was the same as of old. Traditional indeed, were the methods coming to them as by inheritance from the early Christians long ago, that pleased God for the establishment of His holy Church. Contrast, by the way, the churches and the condition of the good few people of that day with the present. Fifty years ago a priest was rare in this part of the country. How multiplied are priests to-day, with increasing numbers, who struggle to hold in the face of temptation the faith as durable as God Himself!

Despite Many Obstacles, Progress of Church was Satisfactory.

THE Church's progress here as elsewhere has been somewhat slow, due partly to the poverty of the people and impediments to her advancement. But, withal, it can be said to have been in the end effectual. Though the apparent method of her procedure be slow, yet we learn from the past how sure and certain the Church must be in advancing to fulfil her prophetic destiny. She does not arise everywhere suddenly like the ephemeral things of man or man's empire on earth, to perish quickly or pass away like the nations of old or the republics of ancient Greece and Rome. The Church and the doctrines of her teachings live on to-day unchanged and unbroken, ever the same treasure of the divine and from above, beyond comparison and the endurance of monuments erected by man in days long since gone by, to tell in cipher or lettered story, picture painting or chiselled stone, what seems the achievement of some great ambition for the admiration of the coming generations. Not so the Church, however, and her teachings. She is active, living and energetic to-day as when her teachers, the apostles, were empowered from on high to do God's work, while the glory of men and their achievements have long since passed away.

Thus, the handmaid of God, the Church, the spouse of Christ, continues to voice to men of conscience and all others to live and to take heed. Hence the disparity of the religion of God and the religion of man. The reduction of debt and the spiritual advancement of the people tell in very plain words what persistent application and sacrifice can do when a people have at heart that which is most dear to them and are united under

one head for the same attainable and eternal purposes. Societies, leagues and confraternities have been organized for the betterment of all. Banded together as they should be, they cluster closely and devotedly about the altar to worship the God of Hosts and the same Christ who died to save all mankind. The missions, indeed, have been blessed in many ways and speak eloquently in telling the story that God indeed is with His people everywhere faithful in the discharge of duty.



St. John's Lyceum, Pawling, N. Y.

Pastorate of Father Riordan Succeeded by the Appointment of a Resident Rector.

AFTER ministering to the people in Dover Plains at long intervals of time, Father Riordan was succeeded by the pious and learned Father Sheehan, who was installed as pastor in 1856 of Wappinger's Falls. By the appointment of Father Sheehan the spiritual needs of the missions of Dover Plains and Pawling were more frequently looked after. Mass was celebrated during Father Sheehan's administration once a month, and in turn at the houses of Messrs Connell, Biglin and Hopper, and some few others, as well as at Mr. Feeney's, at Towner's station, some six miles south of Pawling.

While the best was being done for the people spiritually, other arrangements were being made for closer relationship between priest and people, until finally the good news began to spread that a resident priest would shortly be appointed. This news was confirmed by the appointment of the Rev. Father Charles Slevin by Archbishop Hughes in 1859. Dover Plains being centrally located, was chosen as the parish, about which encircled the missions of Pawling, Amenia, Millbrook, Beekman and Millerton, in which places there were as yet no churches. The extensive territory embracing the missions running north and south covered something over fifty miles by about twenty-five miles east and west. For the facts and figures of the later or more recent history of the missions of Pawling and Dover Plains we are indebted to Mr. J. K. Smith, author or compiler of the work known as "The History of Dutchess County," dating back from 1683 to 1882. On taking charge of the parish church of Dover Plains in 1859, Father Slevin set to work to secure by purchase the property now owned and occupied by the business



Window of the Resurrection,

Donated by Mrs. C. E. Syms, of New York, in Memory of Her Grandmother,

St. John's Church, Pawling, N. Y.

bank of the town. But soon after disposing of the lot of ground to considerable pecuniary advantage the site the church now occupies was bought, and on it a handsome frame edifice was erected for divine worship and dedicated to God in the name of the pious St. Charles Borromeo, the patron and protector of young men preparing for the priesthood. South and west of the church, in the same lot, ground was surveyed and marked off for the burial of those dying in the Lord.

During the pastorate of Father Slevin the parish and the surrounding missions prospered greatly, to the satisfaction of all.

Prominent among the active workers in building and paying off the indebtedness may be mentioned with credit Mr. J. Whalen, Mr. M. Maher, Mr. P. Weatheral, Messrs. Richard and Thomas Barrett and Mr. T. Connell, at whose homes Mass was said frequently prior to the erection of the church. The attendance at Mass in the church greatly increased, numbers coming from the many neighboring out missions. Fond of rod and gun—a Nimrod—as well as a lover of a good horse, the active and sturdy priest, Father Slevin, remained in charge five or six years, until 1864, when he was retired on account of ill health, to the less arduous duties of St. Mary's Church, in Yonkers, vacated by the late Mgr. Preston. After serving fifteen years at the altar in St. Mary's the good priest was called to receive his reward in heaven. Next in order of succession to Father Slevin in Dover Plains and the neighboring missions mentioned was the patient and kindly Father Orsenego, pastor at that time of Croton Falls in 1864. The missions branching from the parish church of Croton Falls were numerous, and his missionary visitations to them were many. Mass was celebrated Sundays and week days, whenever convenient, so that there could be no complaint in those far off places of the people being spiritually neglected. Tired of the strain endured by the care and laborious work of the distant missions, Father Orsenego was obliged to resign. Before retiring the good father, we note as a fact, celebrated mass in Pawling and in Dover Plains. Soon after, in 1866, Rev. Father Tandy was sent from New York to Amenia, becoming resident pastor of that town. Dover Plains, Pawling, Millerton, Millbrook and Beekman were connected as out missions from that point.

Church Burned Down During Father Tandy's Pastorate, but was soon Rebuilt

WITH the arrival of Father Tandy as charge of affairs in the rearrangement of the missions, we begin now to tell more specifically of the beautiful village of Pawling, pleasantly situated sixty miles north of Greater New York. Father Orsenego, yielding the northern part of his extensive charges from fatigue and overwork, brought his closer attention to the spiritual wants of the people nearer to him, namely, those in Brewster, Katonah, Lake Mahopac and his own parish, Croton Falls.

Thus was accomplished in those days good work at much sacrifice for the spiritual care of all. Being so obliged, as his predecessors had been before him, Father Tandy celebrated mass on alternate Sundays in the houses of his parishioners in Pawling. Locating purchasable property, Father Tandy secured the present site of the Catholic church on Main street, Pawling, from Mr. A. Arnold, where formerly stood the Methodist church, which was used as a day school for children. Shortly afterward, in the same year, 1869, the work of repair was begun on the old building, and it was soon ready for occupancy, to the delight of the good people and their children. After much sacrifice, repeated delays and great opposition from the outside, the work was finally accomplished and Mass could be celebrated in the Catholic Church. As precious metals are tried by fire to test their purity, so it may be said does God permit the trial of His own good law-abiding people to prove their deference to His own ends in His wondrous and mysterious ways.

Sad to relate, the proof of this test of the virtue of patience fell heavily and suddenly upon the people in 1872, when the church

in Pawling was totally destroyed by fire. Worse than all, some said that it was of incendiary origin. Not to be dismayed, however, by the severe tests of poverty and the machinations of men, the faithful gathered together again, still trusting in God, to begin the erection of another and handsomer Church edifice, wherein all could worship. The indebtedness assumed by a handful of people amounted to $7,500, a burden indeed for honest people to pay. The condition of affairs at this critical period caused Cardinal McClusky, on a visit to Pawling for visitation and confirmation at this particular time, to exclaim:—"How can it be possible for the few Catholics in Pawling to pay off the enormous debt?" But time and patience, with confidence in God, prove on all occasions of great help to the afflicted, who turn to the Great Comforter and place their trust in Him. Like his predecessors in the same trying work of looking after the extensive mission, Father Tandy, suffering greatly from strain of mind and body, was replaced in 1872 by the Rev. Father Healy, who for the first time became the resident pastor of the newly established parish of St. John the Evangelist in Pawling, Dover Plains and Beekman becoming by the change the out missions under his care. Even during this recent appointment trials began immediately to beset the new incumbent.

Hard Times Found Big Debt on the Parish, But It has been Greatly Reduced.

ALONG with the individual discomforts of administering the new parish on limited capital, the country at large in 1872 was thrown into turmoil and financial trouble by the noted failure of Jay Cooke & Co. Hard times was the result of the panic, and it was difficult everywhere to obtain loans of money except on safe or gilt edged securities at exorbitant interest. People everywhere suffered by the stringency of money. Along with others Father Healy was found unable to meet the demands made upon him. Overwhelmed with the new parish church of Pawling, burdened by great debt and unable to meet payments, Father Healy resigned.

At this change of affairs the parish of Pawling again became a mission church and reverted to the care of Father Tandy, the pastor of Amenia. This sudden turn of affairs lasted for a short time only, when Father Tandy applied to his superiors for an assistant to help in the administration of the parish and missions. Coming from St. Mary's Church, Poughkeepsie, the Rev. Father McSwiggan, then acting as locum tenens during the absence of the Rev. Father McSweeney, was appointed, and shortly afterward became resident pastor in 1877. Once again Dover Plains and Beekman or Sylvan Lake became attached to Pawling, Father McSwiggan taking up his residence in the last named place as resident pastor. Under the good management of Father McSwiggan and the co-operation of a willing people the debt was considerably decreased.

To the other arduous cares of a pastor must be added that of banker. To the credit of the good Father much work was accomplished by his personal labors as workman in



Hon. J. H. Ketcham, M. C.
Dover Plains, N. Y.

clearing the ground to prepare it properly for a cemetery. Father McSwiggan, like every one of his predecessors, was obliged to relinquish his charge of Pawling to recuperate physical good health. During his absence abroad Fathers Murphy, Haran and McMullen managed the parochial affairs of the three missions of Pawling, Sylvan Lake and Dover Plains, and shortly afterward he was transferred to the pastorate of St. Joachim's Church in Matteawan, where in 1884 he yielded up his soul to God

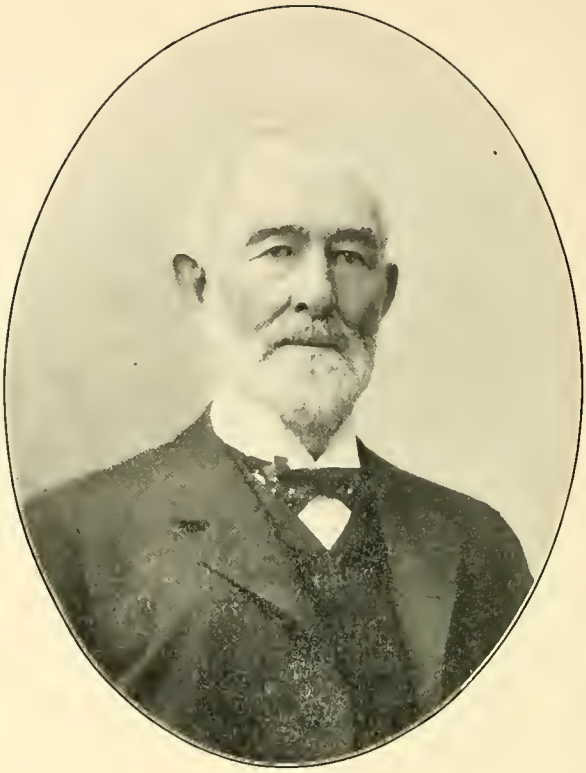
Next on the stage of missionary life in the southeastern part of Dutchess county came the Rev. D. J. McCormick in 1884.

Promoted from the curacy of the pro-Cathedral of St. Patrick, in Mulberry street, New York. Father McCormick assumed the administration of the parish of Pawling and its mission, Dover Plains; Sylvan Lake and the Clove going to the care of Father McMullen. With no rectory or residence for Father McCormick in Pawling, he was obliged to board and lodge in the Dutcher House, making that hotel under the circumstances his home. By practical economy and good business tact, together with a lump sum of $1,000 from the estate of Mr. Murphy in cash, in addition to his precious savings, Father McCormick bought the present home of the priest in Pawling for $7,200. To secure a home for the resident priest was by all means necessary, and by the advice of Archbishop Corrigan he had done so, where the priest could hold council and do all that was necessary for the people without any feeling whatever of embarrassment. Two years after his appointment, in 1886, the rectory was purchased from the estate of Sandy Allen for the sum already mentioned. Of that amount Father McCormick, by thrift and tact, paid on account $2,900, leaving $4,300 as an inheritance to be looked after by Father Sweeney, appointed by His Grace Archbishop Corrigan in 1889. Before going further in telling the story of the mission it may be well to state that the cemetery in Dover Plains was bought and paid for by Father McCormick and consecrated by Rev. Father Eagan, then Dean of Putnam and Dutchess counties. Taking possession of the missions of Dover Plains and Pawling, Father Sweeney opened and closed a most successful fair that yielded the church in Pawling such results as to enable the good priest to make some repairs and pay off a floating debt of $300.

Incidents in the Nine Years' Pastorate of Rev. Father George T. Donlin.

WITH the remainder Father Sweeney began the building of Lyceum Hall, which in due time was completed by his successor, Father George T. Donlin, in 1891. Coming to Pawling on the 10th of May of that year from St. Raphael's Church, West Fortieth street, New York city, the respective missions were handed over to his administration, and Father Donlin also inherited the same bequest of $4,300 that had been handed to his predecessor by Father McCormick. Now that we are moving to the end of this little narrative it is needless to speak of the work accomplished by the present incumbent, other than that the inheritance of $4,300 has been reduced and that the debt which now stands against the church in the Pawling Savings Bank is $2,600. Improvements made in both missions speak for themselves.

Of the seventeen memorial windows placed in the church of Pawling, one calls for special reference, and that is the handsome window of the Resurrection donated in memory of her grandmother, Mrs. Jones, by the charitable and entertaining lady, Mrs. C. E. Syms, of New York, which is a work of beauty and ornament. Handsome pieces of statuary were also donated by Mrs. Melio, Mrs. Hatch and Mr. P. Keating. Other improvements at a cost of $1,400 were made and paid for that now stand to the credit and zeal of the faithful who contributed their share to the good work. Another event by no means to be forgotten by the priest and his people was the magnificent subscription of over $500 given the pastor by Rev. Father Malacik M. A. Cunnion. The lyceum, rectory, church and sheds for teams and vehicles constitute the parochial property of the parish of Pawling, while Dover Plains remains the outmission of the parish.



Hon. J. B. Dutcher,

President of the Village of Pawling, N. Y.

Having spoken at length of the business side of the respective churches, it may not be amiss to notice the spiritual growth of the missions for which the congregation was formed and organized. During the nine years of the incumbency of the present rector the parish has not, in fact, increased numerically. The reason for this is that when the young people grow up to mature years they are compelled to look elsewhere for employment. The villages give little or no employment other than that coming from railroad or farming life.

At intervals during Father Donlin's pastorate successful missions have been given in the parish. There was one, for example, in 1897, conducted by Father Hirschmeyer and Rev. Edmund Hill. Two years later, in 1899, appeared in Dover Plains and

Pawling the Apostolate missionaries, Fathers Cunnion and Goggin, and they did splendid work, lecturing to large audiences for two weeks. The mission of 1900 concluded some four weeks ago and was conducted by that earnest worker and eloquent preacher, Father Richard, who was himself again and again, night and morning, making easy of access the knowledge of God and His Commandments. Five or six times during Father Donlin's administration his Grace Archbishop Corrigan and his auxiliary Bishop, Rt. Rev. John M. Farley, visited the churches for confirmation.

Next in order doing official work were the Deans of Putnam and Dutchess counties, Fathers McKenna and Lyngs, who made canonical visitations and approved the work done.

The Dramatic Society of Pawling, composed of the younger members of the congregations, have displayed talent and ability, appearing before audiences in Brewster, Dover Plains and at home. From that society good material has been drawn to form the church choir.

The Literary Society, formed for reading and debate, serves to develop the mental training of the members. From this society sprang the Pawling Branch Council of the Knights of Columbus, which was organized on Sunday, December 9, 1900, before large delegations from Millbrook, Poughkeepsie, White Plains, New York and other places.

In coming to the close of this little history it is a pleasure to announce that the debt on the parish of St. John's has been reduced so that now it amounts to only $2,600, while the debt on the church property in Dover Plains is but $400.

The records of baptisms and marriages of the early missions have been lost, owing chiefly to the frequent changes made in the visitations and appointments of the many different priests. We may add to the foregoing that considerable help has been rendered in the past by city and other visitors summering in Pawling and on Quaker Hill, as well as in Dover Plains. Our gratitude is deep felt and sincere, and the only returns made are their kindly remembrances in prayers offered for all on Sunday after holy Mass has been celebrated.

Congratulatory Resolutions Adopted on 20th Anniversary of Father Donlin's Ordination.

On the twentieth anniversary, in March, 1899, of Father Donlin's ordination to the priesthood, his parishioners met and adopted the following congratulatory resolutions, which were presented to him:—

THE UNITED PARISHIONERS of St. John the Evangelist and St. Charles Borromeo, Pawling and Dover Plains, N. Y., to their Reverend and beloved Pastor, George T. Donlin, greeting, and presenting the following resolutions, unanimously adopted March 29, 1899:—

Whereas, Twenty years have elapsed since you entered the priesthood of our Divine Lord, and whereas, during that period you have labored unceasingly in some of the most arduous missions of this archdiocese, with edification to those committed to your care, as well as with consolation to your ecclesiastical superior, and whereas, the last eight years of your zealous ministry have been passed in our midst, faithfully discharging your priestly duties in behalf of young and old, winning the esteem of even our separated brethren and placing our churches, by your careful administration, in a sound financial condition, whilst at the same time beautifying them; therefore, be it

Resolved, That we, the parishioners of St. John the Evangelist, Pawling, and of St. Charles Borromeo, Dover Plains, N. Y., humbly testify to our deep gratitude for your disinterested care in our behalf, knowing full well that you have twice re-

fused to leave, in spite of promotion.

Resolved, That we present to you these resolutions on the twentieth anniversary of your ordination, fostering the fond hope that you may be spared to us under God's blessing in health and strength until you shall have reached and passed even your silver jubilee.

JOSEPH P. KIERNAN,
THOMAS DENANEN,
PATRICK J. BURNS,
AGNES WATKINS,
Committee Parish of St. John the Evangelist.
FRANCIS L. FEENEY,
JAMES F. McGRATH,
DANIEL CLANCY,
MRS. THOMAS O'BRIEN,
Committee of St. Charles Borromeo.

This little history was written to fulfil a promise made in return for greater efforts on the part of the people to pay off the debt during this year of the jubilee, the last and closing year of the century, and in all their goodness they succeeded in paying the sum of $500, satisfactory, no doubt, to every one. The territory covering the missions runs north and south some twenty-five miles and fifteen miles east and west. The same laudable ambition, the same enthusiasm for God's Church and His greater glory cause indeed a loyal sacrificing people, even here, to sound virtually their own and the praises of their pioneer ancestors of the same and unchanging faith. The spirit of self-sacrifice, due indeed to practical faith, is found everywhere, in fact, among every class of people, who love by teaching and good example to perpetuate it in the order as they seek to know it to be in Our Saviour. It is that spirit alone more than any other that contributes to make any community, no matter how small, prosperous and happy.

Names of Benefactors of the Churches and Members of the Debt-Paying Association.

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REV. D. C. CUNNION.
REV. JOHN P. CHIDWICK, Chaplain, U. S. N.

MR. FRANK WELLS, Brewster.
HON. J. H. KETCHAM, M. C.
MRS. JOHN McGLYNN, Danbury.
MR. MOSES Y. CORWIN, Dover Plains.

Members of the Church Debt-Paying Association of St. John the Evangelist, Pawling, and St. Charles Borromeo, Dover Plains, N. Y.

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MISS ELLEN COLLIER.
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HENRY O'HARA.
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DORA McCANN.
JOHN KARSON.
ROSA A. SHERIDAN.
HUGH CLARKE, JR.
JAMES COLLIER, SR.
ANDREW CAREY.
P. DONOVAN.
WM. BENNETT.
PATRICK MURPHY.
JAS. McCARRICK.
JAS. McQUINN.
ANNA HERLIHY.
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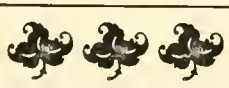
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Mr. Wilberforce Eames.

Dear Sir:-

Delay was made in answering your favor of 6th inst. rec'd relating to History of Parish of St. John &c, until copy of same was found. Having found a copy in home of my brother and receiving it from his daughter Katie, I am more than pleased to mail it at once under separate cover with compliments and best wishes of

Yours truly,

Geo. T. Donlin